/338 cont./

B *171 846 between father and child; the child is a duplication of him, the father has become double, and, for the sake of the helpless, irrational creature which represents a miniature edition of himself, he must himself behave like a child who must not come to harm. Supposing that the child dies during the first days, how could the father who is filled with such ideas and who has eaten indigestible things doubt that he himself is at fault, especially since all sickness arises through the fault of another? What we call "pars pro toto" dominates popular belief everywhere with respect to sorcery or healing magic, although I do not believe that the sorcerer /339/ has a clear image of a "part" with which he is working. The "couvade" is carried out according to the same logic, except that here is a case where the whole intercedes for the "part." It is all the same whether I poison the hair of the enemy and thereby cause him to waste away, or whether, to the detriment of the child which has become detached from me, I eat food that it might not tolerate at all or at least not during the days when the separation takes place.

B [753] [761]

B [811]

B *171 764 Burial. All the tribes of the Kulisehu bury their dead; the body lies in west-east in such a way that the head looks toward the rising sun. (According to the statements of the Kamayurá, the Suyá bury their dead in a squatting position, the head with the feather ornament bent back and the eyes turned toward the setting sun.) The grave is on the village plaza. Among the Mehinakú we saw in front of the festival hut a heap of brush under which, at a shallow depth, the grave pit was said to be located; fat beetles were crawling out of holes in the ground and the place was alive with flies. Among the Auetó a square in front of the festival hut was staked off with thick, low posts connected by plaiting. It is photographed on Plate 15 /see p. 253/; I do not know whether it is a coincidence that the two sinuated sides of the square resemble the characteristic shape of the handle-plate of the throwing board. Among the Yaulapiti we saw a square grave fence.

A [764]

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*171
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/339 cont./

The body is wrapped in the hammock* The grave gifts are

* In Cuyabá slaves and poor people from the Misericordia Hospital were buried in a hammock or a coverlet. A coffin has the shape of a long box, the bottom and ends of which consist of slats; this framework has a white cloth stretched over it on the inside, a black one on the outside.

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[995]
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bow and arrows for the man, sieve-mat, spindle, and pot for the woman. The earthly division of labor continues in the future life. The Kamayurá described to us the burial of a chief. To make the grave, they dig two pits and join them with a passage so that the layout has the form of a dumbbell. While everyone is weeping and lamenting, fires are lighted, and each man breaks his throwing stick and the arrows that go with it and throws them in the fire. The nearest relatives fast for some time, ** but then

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[765]
[302]

** See the burial among the Paressí /see p. 531 /.

they adorn themselves in festive array, the tonsure is renewed, and the body painted black with genipap, which the Kamayurá prefer to urucú. The widow goes about with her head shaved. The grave that we saw among the Auetö (cf. Plate 15 /see p. 253/) contained the wife of a chief, a Kamayurá woman; it was said that mourners from all the tribes had come for the burial.

II. Magic and Medicine Men.

One tends to think of the magic and sorcery of primitive peoples as an art entirely foreign to us. If one proceeds from the nature of its /340/ art, however, nothing is more common even in the life of civilized man than sorcery, albeit an unsystematic and unprofessional sorcery. A person who dreams

75 /251 cont./
first and foremost jatobã /Hymnenaea/, then copaiba, the white or yellow trumpetbush /peúva de flôres brancas ou amarellas/, the vinhatico, the pindahiba /Xylopia/, etc. Knowing this, the first concern of the curer (piahi) called to treat the sick is to extract the sliver of wood that causes the discomfort, which is achieved by sucking on the patient.

764 795 [302] [301] Sometimes, in spite of the treatment, the latter dies. Then the dead man is painted with urucú (anoto); there are put in his ears and nostrils the feathers that adorned them in life; his belongings (icehiko) are gathered up, such as bow, arrows, etc., which are deposited along with their owner /252/ in the hole that will serve as grave, well covered with earth stamped down with the feet. In the afternoon the shadow rises in the guise of the curiangu (Pokuráu, Caprimulgus) and comes to drink mingáu, which was placed at the grave, on the spot that corresponds to the head. After a while it no longer returns.

775 The Bacaeris also speak of kɤadopa, which is equivalent to our hobgoblins or lost souls and, it would seem, are the shadows of those who died a violent death. The following passage describes most clearly what is said concerning these beings.

Kɤadopa goes wandering in the afternoon, says the piahi; it is all bone; it has holes for eyes; it wanders through the forest; manioc is its food; it wanders in the cultivated clearings; caterpillars, bicho de pau /"wood insect"/ and ants are its food; it comes to the house to drink mingáu (poʔu); take the food of the kɤadopa outside, take beiju /manioc cakes/ and pirão /boiled manioc flour/ (pakɤa); at night, in order to sleep, burn rubber, rub it on the door, on the door bar (anaʔu, "nose"); the kɤadopa does not come in, the rubber stinks and [533] he does not like the smell. Take his food to the grave; if you do not intone the song (erému) of the kɤadopa, he does

/263 cont./

about three centimeters square made of tree bark. After the seclusion boys and girls were eligible for /264/ marriage. Marriage, todohokúinle, was joined by the parents of the young people by means of an exchange of gifts, and it does not seem to have merited any special ceremony.

The Bakairí do not seem to have believed in the possibility of a natural death. After death, which was always caused by the sorcery of some enemy, the corpse was painted and attired in the finery used in life. The corpse was rolled up in the hammock used by the deceased, and buried with the head pointing west and the feet east. There followed a mourning period, during which the closer relatives remained uanki and from which they emerged through the tadaunúto feast.

The world of the Bakairí was surrounded by supernatural beings, good and evil, such as the iamũra, topiehe, karoui, kadopa, and kilaimo. (5) Plants and animals were nothing but

5. Capistrano de Abeu, "Os Bacaerys," Revista Brasileira, Year I, Vol. 4, pp. 44, 45, 47, 48, 234, 240, 241. Rio de Janeiro, 1895.

drapery used by the iamura and kadopa. Hunting, fishing, and agricultural activities thus had to be accompanied by propitiatory activities intended to appease the anger of the iamũra deprived of their animals and plants. On the other hand, karoui and kilaimo wandered through the forest menacing the Bakairí. Against such beings the Indians required the protection of their sorcerer-doctors as well as periods of seclusion in the most dangerous moments.

The Bakairí believed that men had two souls: one called kati or kutuiu, heavier and thicker, corresponding to a camisa worn by the second soul, kagatopuri, a more fluid element that

[P.74-B]

881 The release from seclusion was signalized by the feast of *tadauxáto*. The parents of the young people accumulated much food and went on a big hunt on the day before the feast. The chief and all the villagers were invited to the ceremony during which all the Bacairí songs and dances were performed and the young people were presented gifts by the villagers. The girls would now take the strings of beads from around their waists and wear them around their necks and their mothers would give them cotton cords which they put around their hips and to which the uluri were attached. The boys and girls were now eligible for marriage.

[533] [535] [481] [301] [291] [582]

MARRIAGE (TODOHOKÜINLE)

584 Marriages were arranged by parents or by older brothers or sisters. The father and mother of the boy, for instance, would take presents of ornaments and food to the parents of the girl. If the parents of the girl accepted the gifts it meant that they favored the marriage, and if they refused it meant that the suitor was not acceptable. The marriage ceremony took place in the girl's home, the date being arranged by the parents. At the girl's house the young couple were seated side by side with linked arms. They were then given advice by their respective parents and relatives. Marriage was not considered a period of ritual danger, nor were extensive feasts given. It appears to have been an affair involving only the families of the young couple.

585

BURIAL (EPIODÍLE)

●764 The body was painted, ornaments were put on, and then the body was wrapped in a hammock and buried in a grave with the feet to the east so that the face would be toward the rising sun

768 Although old and worn objects were burnt, most of the property of the dead was shared among the relatives. The part of the house occupied by the dead person was washed, and clean sand was sprinkled on the floor. There was a mourning

765 period (*logúno*) of 1 month, during which the immediate relatives were in a state of *wánki*. ^1

SHAMANISM

775 When a person died, the ghost (*kadépe*) went into the sky or into the water or sometimes wandered upon the earth. Ghosts of the dead often

^1 [ie. a state of ritual danger]